



HERALD OF MISSION NEWS

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R. M. Sommerville, EDITOR
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OUR VIEWS OF MISSION WORK.

THE MOHAMMEDANISM OF NORTH-ERN INDIA.*

Rev. R. M'Cheyne Paterson, B.D., Gujrat

The contest between Islam and Hinduism presents one of the most wonderful, and at the same time most instructive spectacles of modern history. On the one hand, we have a religion (Mohammedan) which inspired a fiery zeal that nothing could, for centuries, withstand; it overturned the most ancient empires, and was based on principles which the most civilized as well as the most barbarous nations of its age were enabled to accept. On the other hand, there is a faith (that of the Hindus), stationary and fixed, frozen to its past, unable to advance beyond the limits imposed upon it by caste and custom, and incapable of being aroused out of its blind, unprogressive conservatism.

Everything seems to favor the religion of Islam, and yet history tells us that for six centuries it was repulsed again and again by its stolid opponent, like waves on a rock-bound coast. At length in the latter half of the sixteenth century one man learned the lesson which history had for ages sought to teach. Akbar the Great laid aside the pure faith of Islam, and by

this means seated himself on the throne of India. But this victory was dearly bought. A Mohammedan is king, but it is at the sacrifice of his religion. Akbar's successors close their eyes to the teachings of their times, and once again seek to clothe their dynasty with the robe of their ancient faith, but in so doing they sound the knell of Mohammedan rule in India. The beginning of the eighteenth century sees the Mogul Empire rent in pieces by religious revolts, which its own intolerance had aroused. Such was the political effect of the great conflict between these powers. What of the religious effect? In other words, have the two faiths retained their special characteristics, or have they mingled one with the other? Has Islam suffered by its contact with Hinduism, or has it remained undefiled? This question can be answered only by mixing with the people and by learning, not their so-called creed (which they assume at odd times for the sake of argument), but their every-day beliefs—the faith of their lives.

The outstanding feature of the practical religion of Indian Mussulmans is their worship of saints and holy men. Go where you will, there is always some faquir tomb to which the common people at all times resort. The passer-by takes his shoes from off his feet on approaching

* This paper, read before the Oriental Society of Glasgow University, is taken from the June number of the *Home and Foreign Mission Record of the Church of Scotland*.

the sacred spot, and bows his head as he offers up a prayer to the holy man that he may intercede with the Judge of all the earth on his behalf. The devout who live in its neighborhood are not content with simple offerings such as flowers, rice, and gaudy rags, they even make clay images—generally of horses—with which they cover the grave. These tombs are carefully built and protected by a wall or hedge, that nothing may profane the sacred spot. The reputed devoutness and zeal of any community may always be gauged by the number and magnificence of their saints' tombs. These have always a headstone with a number of square holes in which every Thursday evening lamps are placed and lighted at dusk. Thus they hope to illuminate for a time the darkness in which the holy man rests below, and so they will secure his eternal gratitude. Let a man but build a tomb over some saint's grave, and that pious act secures paradise for him. But holy men are thought by many to grow in their graves, so these require to be lengthened periodically. I measured one in the Sialkot district which had reached nine yards in length. But then this saint had been a particularly holy man!

This superstition colors their whole lives and plays a part in their every act. Is a man going to bring an action against an ancient family enemy? He should entreat the assistance of some holy man and propitiate him with various offerings. Are they about to dig a well? A faquir must be called in to scare away the evil spirits and counteract any bad effects which the evil eye of an enemy might occasion. This custom is so universal that the workmen were shocked at my beginning a well,

which had to be dug for the new house belonging to the Ladies' Association in Gujrat, without calling in a faquir. They predicted all sorts of misfortunes; but my servants calmed their fears by pointing out that I was a faquir myself, and so did not require the services of any other holy man. Yet all these men were devout Mussulmans. There was not a Hindu amongst them.

Even if faquirs were holy and pious, the evils of worshiping at their graves would still be deplorable; but it must be remembered that these men have always been as a class extremely dissolute. Protected by the superstitious fears of the people, they practice every form of sin in a most shameless, open manner. They are *the* opium eaters of this country; and they are looked upon as raised above and freed from even the most binding commands of their holy book. Drunkenness—ay, vice of every kind—puts on the yellow dress of the faquir and goes into the wilderness, and straightway it is hailed by all as a prophet of God.

One of the most venerated "holy men" of Gujrat lives ten miles from this city. When out preaching in the villages I found that he was regarded as a champion of the faith, and so paid him a visit. A great crowd of Mussulmans accompanied me in order to hear the principles of their religion expounded. The great man happened to be in a confiding mood, and said he would explain with great pleasure what his beliefs were. He then proceeded, much to our amazement, to enumerate a Pantheism of the broadest and most pronounced form: All men were equals. Mohammedams were no better than Hindus. Nay, had not Christians, too, souls—that were parts of that great Spirit

which pervades the whole universe? "Because I have a part of God in my breast I am all things to all men," he went on. "I am a Mohammedan and reverence the Koran" (here he repeated the Kalma or creed, and all Mohammedans present joined in it with one voice); "I am a Hindu and respect their scriptures; nay, I am willing to become a Christian on the spot. Bring me a piece of pork and I'll show you that I am." The poor Mohammedans were sadly disappointed in their champion; but before I could explain to them what a true Christian was, they had slunk silently away.

This fusion of Hindu idolatry with the faith of Islam in the form of faquir-worship, dates, without doubt, from the sixteenth century, and is due to the influence of Akbar the Great. He was no zealous Moslem himself, and sought to unite Hindus and Mohammedans under his rule; then his marriage with a Hindu princess gave his already liberal views a broader tinge. Unfortunately he could not unite these two religions except by suppressing the distinctive features of his own faith.

Since the days of Akbar the Mohammedanism of India has been absorbing more and more the worship of saints native to this idolatrous country, until almost every village and hamlet throughout the land can boast of its own special saint, at whose grave the people bow their heads in prayer, and to which they go for relief from all the ills of life.

The pernicious system of caste has formed for centuries one of the principal features of Hindu idolatry. It has paralyzed its vital power by raising up barriers beyond which this faith could not pass; and so, by forcing it to be stationary, has

pronounced upon it its final doom. Let a Hindu be heard on this system of caste: "Why, the tyranny of caste extends from the most trifling to the most important affairs of Hindu life. It cripples the independent action of individuals, sows the seeds of bitter discord between the different sections of society, encourages the most abominable practices, and dries up all the springs of that social, moral, and intellectual freedom which alone can secure greatness, whether to individuals or to nations. It has pampered the pride and insolence of the Brahmins by teaching them to look upon themselves, notwithstanding all their weaknesses, as the favorites of gods; nay, the very gods of the earth, who are to keep the lower orders in a state of utter degradation and illiterate servitude. Such is our caste system; so unjustifiable in principle, so unfair in organization, and so baneful in its consequences to the highest interests of the country."

Surely there was nothing in Islam which would permit of its embracing such a system! and yet the Mohammedans of India have eagerly opened their arms to receive this Hindu innovation, and have so assimilated it that it has become an article of their practical religion. As a consequence, a second fatal blight rests upon Islam in India, which has withered up its missionary zeal and made it almost as rigid and unprogressive as its neighbor.

It is part of the faith of Islam to look upon the words and letters of the Koran as possessing a sacred influence. That which has been prepared and completed in the heavens, and thereafter let down to earth through the medium of their prophet, must be regarded with a veneration amounting to actual worship. Hence the

strong objections all Mussulmans have to translations of their holy book. Owing to the sacred character of the words themselves, their simple recital must convey a blessing, even although no one understands the meaning. As a consequence, there is little inducement to learn the language of their sacred book. Mohammedans themselves own how little it is understood. Last year, at a meeting of the faithful in a large town, this question was discussed. Mustafa Sahib said that he was sorry to "observe that in this Presidency, nay, in the whole of India, the Koran was taught by rote, without the least comprehension of its contents. During the month of Ramzán, the whole of the Koran was recited in all the mosques in the presence of a large assembly of Mohammedans, not one-fourth of whom understood one sentence correctly." Another Moulvie declared that it "was the general practice to read the Koran like a parrot."

Again the loose morality of the Mussulmans of India is notorious. It, too, is due in great measure to the influence of Hinduism, which, like the Greek religion, has deified heroes with all their weaknesses and passions, and so introduced a sensuous worship. The Mussulman has always some excuse for his sins. Let us notice a few of them. The most usual is the plea of the fatalist.

Hindus imagine that Brahma has written the record of every man's life on his head. Influenced by this belief, the Mohammedan has so magnified the fatalist verses of the Koran, that he has swept away all traces of free will. It is a common thing when a man falls into sin for him to excuse himself by saying, "It is my fate; it was all written down before I was born. What can I do?"

While writing this paper, I have overheard a Mussulman speaking on this subject. A Hindu sitting among my servants spoke of the mystery of sin. "How is it a man cannot keep from deceit and lies, even though he knows he will suffer for it?" "Look here," replies the Mussulman, "you see this fire? I know that if I put my hand into it I shall be burnt. Do I ever do it of my own free will? Never unless I am forced. So it is with sin. Everything has been decreed; what can we do?"

It is a belief such as this which paralyzes not only the moral but also the intellectual life of the Mohammedan. The Hindu with his more elastic creed takes advantage of education and is rapidly rising in the scale of civilization. But the Mohammedan dwells in the darkness of his fatalism, where no ray of hope nor aspiration for a higher and nobler life reaches him. And this is true not of India only, but of all Mohammedan countries. Islam at the present day is a mighty sepulchre engulfing all advance and fossilizing every noble aim and lofty ideal.

In its far-reaching influence no blight is more deadly than fatalism, which makes its victim "a reed shaken by the wind."

In reality, a worship of fate is as prevalent in this country as it was among the Jews of old—"But ye that forsake the Lord, that prepare a table for *Fortune*, and that fill up mingled wine unto *Destiny*; . . . when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not."—Isa. lxx. 11, 12 (revised version).

"God is the all-merciful." This is another plea which Mohammedans put forward to excuse their inordinate, deceit-

ful, and lying propensities. Then again they magnify the power of their prayers. These cover a multitude of sins and afford a sop to their consciences, as by their means they can propitiate their god. An honest Mohammedan has said to me of another believer, "Sir, beware of that man. He repeats too many prayers throughout the day!" Who so religious as the Thugs, the dakoits, and the thieves? This is due to the enormous importance attached by Islam to worship. Nor is this weakness confined to Mohammedanism. All monotheistic religions have more or less this tendency. We see it in Israel even as early as the days of Saul. "To obey is better than sacrifice;" a holy life better than worship; this is a lesson which Islam has yet to learn.

If idolatrous superstitions were believed in only by the ignorant, there would be some hope that the Mohammedanism of India would yet shake itself free of the awful burdens which have crushed out its vitality. But even when educated, intelligent men are bound by these customs the prospect is dreary indeed.

The Hindu and the Mohammedan have one and the same practical religion; they join indiscriminately in each other's holidays; and when they are at variance it is a particular caste of the one or other which is regarded as an enemy, not the entire race. The outstanding difference between them is that the one worships in his Masjid, the other in his temple; both repeat prayers in the same formal manner and in an unknown tongue.

In the conflict between these two religions Mohammedanism has been a sufferer. But Hinduism has not escaped scot

free, it, too, bears the marks of the encounter, though they are nothing as compared with those which have been inflicted on Islam. Hinduism has also taken to itself all the evils which its ancient enemy brought in its train without any corresponding good. It has followed the teaching of Mohammedanism in regard to the position of woman. Ancient Hinduism gave her a lofty position in society and in the home. Islam drove her out of society and ruined the "home"; and so at the present day "home," with all its sacred associations and refining influences, does not exist in India. What wonder, then, society is so debased when its heart, the home, has been blighted?

The sensual teaching of Islam, too, has had its fatal effect on Hinduism, and has swept out of existence the high moral tone which characterized it in its golden age. But at the present day Hinduism has not yet sunk so low as Islam in the moral scale. This may be easily proved by the fact that a large percentage of conversions from Hinduism to Mohammedanism are due to the fact that it allows greater freedom and laxity in morals.

Again, Hinduism has committed the fatal mistake of opening her ears to the teaching of Islam in regard to almsgiving, and as a consequence, beggary has in this country gained the position of a fine art. Two years ago Colonel Underwood, who knew intimately the habits of the people, gave utterance to these weighty words in Madras—"Thousands, nay lakhs of rupees, are thrown away, and I should say sinfully thrown away annually in this city. . . . They are spent in encouraging the worst characters in the worst of crimes, namely,

idleness and its consequent dissoluteness. When a European would say to a strong active beggar, 'Go along, you lazy scoundrel, and work, or die as you deserve to do,' a Mohammedan would give the lazy creature something in order to get the benefit of his prayers. His prayers, forsooth! Looking upon it in a reasonable light, his prayers would be as acceptable as those of Shaitan (Satan) himself."

How true, then, are the words of the poet (the last line I have taken the liberty to alter) in regard to the religion of this country after its conflict with Islam!

"The East bowed low before the blast,
In patient deep disdain;
She let the legions thunder past,
Then raised her head again."

Islam has always contained the germs of those innovations which Hinduism has imposed upon it. And this fact destroys all hope of reformation and revival. It is true that reformers such as Sir Syed Ahmed have arisen. But alas for Islam! they have imbibed the skeptical spirit of the age, and so even though they sweep away the super-

stitions of the past like a devouring torrent, they will leave nothing but ruin and a blank despair behind.

That there are devout and pious Mohammedans in India, men of unsullied honor, I would be the last to deny; but they are devout not by means of, but in spite of the prevailing religious beliefs. Islam is united in India; none can offer the plea of sectarian differences to account for its ruin by Hindu superstition. For of the 51,000,000 of Mohammedans in this country over 47,000,000 belong to the orthodox sect of Sunnis.

The one great lesson which the history of Islam in India teaches us is that no monotheism, pure and simple, can ever remain the religion of the people. It is not suited to man's nature, which cries out for a close communion with its Maker. Nor will it be satisfied with anything less than a love that empties itself for the good of others and a God who can tabernacle with men. Refuse the human heart such a God and such a love, and it will take unto itself other gods and other lords, that they may have dominion over it.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA.—The readers of the *HERALD OF MISSION NEWS*, especially the children who took such an interest in the erection of the new building in Latakia, will be glad to have the accompanying picture. Unfortunately it represents the house as it appears from the town, showing only the North end. However, it gives a very good idea of the size and general appearance of the structure,

and in the near future we may be able to give the front, with its windows looking towards the South and out over the Mediterranean Sea. Large as this building seems to be, and admirably adapted as it is in many respects for school purposes, its dormitory is capable of containing only thirty-four beds, not half as many as are needed to meet present demands for accommodation. On this point we mu s

for obvious reasons refrain from saying many things that would gratify the friends of the Mission, leaving them to infer from what we have said the success of the work in spite of continued opposition. After awhile some of the rich men in the Home Church may be moved to furnish the money that would be required to add another wing to the building, as contemplated in the original plan, the lower story to be used as a dining hall, and the upper fitted as a

not been prevented from returning to the school, but the ladies in charge of this department of the work have been forced to refuse many new applications. No world-power can stem the incoming tide of Christianity.

SYRIA.—In evidence that the world “do move,” even in Turkey, is the permission recently granted by the Sultan for a woman physician to engage in her profession within his domains. The first person thus



dormitory for sixty or seventy pupils. In the meantime there is need of suitable furniture, and it would not cost many hundred dollars to send desks and seats of an improved pattern from this country.

‡ The work in this field has begun again in good earnest and the outlook for the current year is full of promise. The fears of the missionaries have been in some measure disappointed. Not only have the girls

honored is Caroline F. Hamilton, M. D., who, at the expense of a Boston lady, has established a hospital for women and children at Aintab. The second woman physician in Turkey will be Mary P. Eddy, who left this week for Beirut, Syria, carrying as credentials, diplomas from six medical colleges in America, and also a private letter from President Cleveland to the Sultan.—*Harper's Bazar.*

INDIA.—We find in *Harvest Field* extended extracts from the report of Rev. Mr. Campbell, of the London Mission in Cuddapah, which present the best account we have seen of the characteristics of the popular movement toward Christianity in India to which frequent allusion has been made. Cuddapah is a town of about 20,000 inhabitants, in the district of the same name. The district is about the size of the State of Massachusetts, having a population of 1,100,000. The chief work is among the Malas, sometimes called low castes, but oftener out-castes. They are lower than the Sudras, and are called upon to perform the lowest and most disagreeable tasks. According to this report these Malas have grown weary of their idols, and realize that only in Christianity is there any hope for them. The movement is collective rather than individual. It generally starts in a village by the awakening of one or two people who begin to work with their neighbors and friends till the whole community is ready to send for a Christian teacher. Many of the people are by no means spiritually minded, but they soon become better in all respects than they have been. "Increased cleanliness, abstention from theft and the grosser vices, the abandonment of old superstitious practices regular attendance at Christian services, and hearty participation in prayer and praise—these prove that our poor Christian people, whatever their faults may be, are no mere nominal Christians, but true disciples of our Lord Jesus Christ." Such being the attitude of the people, stricter discipline is possible. Relapses into idolatry are almost unknown. During the past year upward of 2,500 new adherents have been received in the Cuddapah district, and

this although comparatively little effort has been made to reach out after new congregations. There is now a decided movement toward Christianity in almost all the Mala villages in the vicinity. Mr. Campbell says it is not a question whether they like the movement or not; the movement is a fact, and they cannot doubt it is of God. The only question is as to what shall be done in view of it. These adherents are not baptized till they know the main facts of the life of Christ and can repeat the Lord's Prayer, Creed, and the Ten Commandments, and give other evidences of purpose to lead a Christian life. Nine hundred and thirty-four have been thus baptized within a year, and 200 have been added to the roll of full communicants. Mr. Campbell says: "We are still face to face with many thousands of the same class who are ready and willing to embrace Christianity, and put themselves under our care, if only we can promise to care for them. There are at the present moment quite a score of villages where the people have given up their idols, and offer to embrace Christianity if we promise to teach them and their children. In fact, the movement in this district has come to the stage where we could without very great effort gather the whole low-caste population into the Church of Christ." Such reports as this show what a work the Christian Church has to do in India, and what large promise of success in response to faithful toil.—*Missionary Herald*.

INDIA.—The Canadian Presbyterian Church reports respecting its missionary work in India: "In all the fields there is much apathy and indifference, much to sadden the heart in the religious festivals and

in the lives of the people, but on the other hand there is also much to cheer and encourage, such as the growing want of confidence in Hinduism and the desperate efforts to uphold it, the number of secret disciples of Christ who have not the moral courage to openly leave their caste, the calls to new and important centers, the increasing interest in Christian truth in and out of our schools and dispensaries, among high and low caste people alike, and the increase in the number of those baptized and received on profession of their faith."

SAMOA.—Sir Robert Stout, who has recently visited Samoa in connection with political affairs, has published some articles, in one of which he refers to the noble work the London Missionary Society has done within the group. He says that every Samoan village has a native pastor, who is schoolmaster as well, and that the Samoans generally can read and write. They all go to church, each person carrying, according to the old Scotch custom, a Bible and hymnbook rolled up in a white handkerchief. That they use these books is shown by the turning of the leaves in the congregation. Sir Robert Stout describes some of the schools and the faithful work that is done in them, referring specially to the Malua College, which is located at a distance of two and one-half hours from Apia. There are 105 students here, fifty of whom are married. These students are of the higher grade and the course is a four years' one. Among them were some natives from the Gilbert and Ellice groups. Each student has his own little room in one of the many small houses which are built on each side of the square. There are about 350 acres of land belonging to the institution and the

students raise their own food on this land. Here have been trained teachers and preachers, not only for Samoa, but for other groups, and especially for New Guinea, which these Samoans regard as their special missionary field.—*The Missionary Herald*.

AFRICA.—A new Society, called the Central Soudan Mission, has been started with the object of reaching the vast tribes of the Soudan, numbering, it is said, about sixty millions, and meantime without a single missionary. Two routes have been chosen: the caravan tract to the Mediterranean coast, and the River Binué, a branch of the Niger. A small band of men have settled at Sugoli to study Arabic and Hausa, and do what Mission work is meantime possible. In connection with the Western route, two missionaries in March last attempted the ascent of the Niger, but were prevented by the Royal Niger Company. One of them has since been cut down with fever. It is stated that the two missionaries were not properly equipped for the vicissitudes of life in Africa.

A new church has recently been opened in Portuguese Town, Sierra Leone, to accommodate 500 persons. Wesleyanism was first planted in the colony in 1816 by Rev. Samuel Brown, who assembled the people together by ringing a small bell, and proclaimed to them the Gospel of Christ. Mr. Brown returned to England in 1819; but revisited Sierra Leone after an interval of forty years, to find that a large and healthy congregation had taken the place of the little company of fifteen communicants to whom he had said farewell. A new Mission has been started at Ijebu Remo in the Lagos district. Only £100

was forthcoming from the Home Society for this new undertaking, but the native Lagos Christians removed the difficulty by subscribing over £200 to inaugurate the Mission. The chief of Ikoradu has given a large piece of ground as a site for a church. At Shagaum, the capital, ground has also been secured; and the king, assembling his subjects, said: "Now build, and if I hear of any young man not helping, I will send and pull his house down." Nine men and ten women have already been enrolled as catechumens.—*The Missionary Record.*

MADAGASCAR.—A French diplomat once addressed an early missionary to the Island of Madagascar after this fashion: "You make the people of Madagascar Christians? Impossible! They are mere brutes and have not as much sense as irrational cattle." To-day the London Missionary Society alone has 1,200 Christian congregations, and there are 1,000 native pastors on the island. General Phelps says that "during the present century Madagascar has passed from a state of pagan barbarism to one of Christian civilization."

MORAVIAN MISSIONS.—The Moravians are far ahead of all other Christian denominations in the great work of foreign evangelization. Their Report for the year ended July, 1893, shows a total expenditure of over \$350,000 for Foreign Missions. There are 392 laborers in the 21 Mission provinces, occupying 122 principal stations and 25 outposts. There are 91,844 persons under their care, an increase of 1,300 within the year. In the 250 day schools there are 22,129 pupils, or 1,648 more than were reported last year.

All the kindreds of the nations shall worship before Thee.—*David.*

AT HOME.

IOWA.—The eighth annual meeting of "The Ladies Reformed Presbyterian Missionary Association of Iowa Presbytery" convened in the Reformed Presbyterian Church, of Washington, August 31st and September 1st, 1893. There were three sessions; an interesting programme was carried out. A pleasing feature of the evening session was the greetings from sister societies of Washington.

The greetings were cordial and inspiring, and were appropriately responded to.

Those Societies represented were from the First and Second United Presbyterian Churches, Presbyterian, Methodist, African M. E., Baptist, and the "Young Ladies Missionary Society" of the First United Presbyterian.

Mrs. Lytle, of the United Presbyterian Mission of India, was called on and gave a short talk on their work. Miss Alice Carithers gave an interesting and instructive talk on the work being done in our Indian Mission.

The amount contributed by the different Societies during the year was seven hundred and seventy-seven dollars and seventy-six cents (\$777.76).

It seemed to be the voice of the convention that these meetings were useful in keeping up an interest and enthusiasm in Mission work. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

MILLIE M. DODDS,
Secretary.

OLATHE, KANSAS.—The familiar faces of two members of our Missionary Society, Miss Lizzie McNaughton and Mrs. W. M. Moore, are seen no more among us, as we

gather from month to month in the interest of Missions. Why? They heard the cry from Syria, "Come over and help us," and like Paul of old they obeyed the Master's call.

Our first thought was, how can we let them go? Our thought still is, how shall we get along without them? One had but just entered our ranks, but consecrated to the work as she must be, who can estimate the good she would have done? The other for fourteen years an earnest worker tried and true, for one year our vice president, and for three years the patient leader of our Mission Band. We cannot soon forget her untiring zeal and abundant success in interesting the children of the congregation in the cause of Missions. We should not, however, be selfish in the matter, and bemoan our loss, but rather rejoice that the Lord has honored our Society above others in calling three of its members to be bearers of the glad tidings of salvation to perishing heathen. Shall we say, we cannot let them go when the Lord hath need of them? May their sacrifice in leaving home and kindred for Christ's cause inspire us to greater activity in the work, and to become wholly consecrated to the service of our Lord and Saviour Jesus Christ; may they ever have our money and our prayers to aid them in carrying on the glorious work, and that the Lord may make them instrumental in bringing many souls into the Redeemer's kingdom is the earnest prayer of this Society.

R. E. MIDDLETON,
SADIE STERRETT,
JENNIE EWING,
Committee.

SLIPPERY ROCK, PA.—Resolutions of the L. M. S. of Slippery Rock Congregation on the death of Mrs. Sarah Stewart:

WHEREAS, God in His providence has called to rest our oldest member, Mrs. Sarah Stewart, who entered quietly and peacefully upon her heavenly inheritance, August 6, 1893,

Therefore, *Resolved,*

First.—That while we bow in submission to the divine will we also recognize the love of our Heavenly Father who spared her so long with us.

Second.—That when permitted to be with us her presence was at once an inspiration and a benediction.

Third.—That while we shall miss her, she leaves with us pleasant and precious memories. By grace we shall meet again. She has left us the assurance that for her in the evening time there was light.

Fourth.—That we as a Society tender our heart-felt sympathy to her bereaved daughters who had to part with a loving mother. We would entreat for them the blessing of a covenant-keeping God, who is touched with a feeling of our infirmity. While we mourn with them yet we also rejoice that her quiet Christian life and triumphant death give evidence that death to her was entrance to eternal bliss at God's right hand.

Fifth.—That God has come very near to us, and we recognize that His love and mercy have been signally manifested. The green have been spared and the ripe taken. The lesson for those who remain is: "Up and be doing, the night cometh, be ye also ready."

Sixth.—That a copy of these resolutions be sent to HERALD OF MISSION NEWS and to *Reformed Presbyterian and Covenanters*, also to family of deceased.

MRS. A. F. KENNEDY,
ELLA WYLIE,
Committee.



MONOGRAPHS.**OUR NEW MISSIONARIES.**

The *HERALD OF MISSION NEWS* has great pleasure in presenting its readers with an excellent engraving of the eight missionaries who were sent out during the year. For the sake of those who have never had the privilege of seeing them, it is necessary to give their names and addresses. On the left hand are Dr. and Mrs.

KESSAB.

Kessab is an Armenian village, situated South of Antioch at the head of a little valley in the mountains of Northern Syria. It is the summer home of Rev. James S. Stewart and family. His house, which was originally built and owned by Dr. Metheny, when connected with the Syrian Mission, may be seen in the foreground of the ac-



Arthur Foster, Cyprus; in the center, Rev. and Mrs. J. Boggs Dodds, with Dr. and Mrs. W. M. Moore, Suadia, Syria; and on the right Miss Lizzie McNaughton, Latakia, Syria, with Miss Jennie B. Dodds, Mersine, Asia Minor. Duplicates of this group—not engravings, but first-class photographs, mounted on gilt-edged card-board, can be obtained at this office, for 65 cents, or will be mailed to any address for 75 cents.

companying picture. To this charming little retreat in the mountains the missionaries betake themselves at the close of the school year, when the weather has become too enervating for effective work in Latakia. Here they study, evangelize, consult in regard to future operations, and gather physical strength for the fall and winter campaigns. Unwearied in well-doing, they will reap in due season.

CHRISTIAN HEROISM.

When a brilliant Oxford student offered himself to the Wesleyan Missionary Society for African service, his tutor remonstrated: "You are going out to die in a year or two. It is madness." The young fellow (who did die after being on the field only a year) answered—"I think it is with African Missions as it is with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, to be a foundation for the bridge. If Christ wants me to be one of the unseen stones lying in an African grave, I am content, certain as I am that the final result will be a Christian Africa."

Another instance: When the home of Miss Fletcher, on the Island of Ponape, had been burned by the Spaniards, the United States Naval Commander, who professed to be an infidel, offered to take her to Japan. But she declined to go; her scholars loved her and she loved them, and she would not desert them; she had come to Ponape for a special purpose, and the people needed her. "But you are in danger. Will you not go?" "No. I have read of soldiers and sailors refusing to desert their posts when in danger, and why should I?" "But that was in time of war." "This is a time of war. I propose to stay. Let us have a prayer for guidance." "And then," said the officer, "I had to get down on my knees, and she reeled off the best prayer I ever heard in my life."

A third instance: The Basuto Mission in South Africa was the field in which the late Madame Coillard toiled and endured for the sake of the Name, and these words of hers stand for the spirit which

marked her career from beginning to end: "I have come to Africa to do with you the Lord's work, whatever and wherever it may be; and remember that, when God calls you, you will never find me standing in the way of your duty."

PITHY SENTENCES.

At an installation service the Rev. Wallace Radcliffe, D.D., of Detroit, Mich., made the following points in his "charge to the people," which professors of religion everywhere would do well to read and ponder:

One man cannot keep both sides of the contract.

The church bell rings twice on Sabbath, and just as loudly for the people as for the pastor.

The church makes the minister. Like people like priest. Each church has its own atmosphere.

A minister's day is only twenty-four hours long.

When one is introduced to 600 faces, the 600 know him 600 times faster than he knows them.

Pew rents do not have summer vacations.

If the church is the army of the Lord, the trustees run the commissary department.

A thoughtful usher is a means of grace.

Repair all roads that lead to the church.

Sabbath sickness is healed only by the unction from the Holy One.

A congregation gets what it brings.

A hungry man does not criticise the shape of the loaf.

A congregation as well as an individual may have the dyspepsia.

The end of a sermon is only its beginning.

Perfection is never in the pulpit, and it is seldom in the pews.

If Aaron and Hur are not on the church roll you may as well burn the books.

Children cry for sweets when they may need oil or the slipper—the same is a parable.

Hear with both ears.

Hear with your own ears.

The patron saint of church collections is St. Nickel-us.

The benediction is not an official order for overcoats.

Is any sick? Let him send.

As a bird that wandereth from her nest, so is he that tasteth all the pulpits.

The rusty lock creaks the loudest, and the do-nothings make the most noise in the church.

The ox that pulls the least groans the loudest.

The croaker and the contentions one we may endure, but the whispering woman in man's clothes who can stand?

A machine does not run itself, and a list of officers, even when printed, does not make a society.

There are some things which even the young people do not know.

Faithful are the wounds of a friend, but that is no reason for sharpening the tongue whenever the pastor appears.—*Selected.*

GIVING TO THE LORD.

The great majority of professing Christians imagine that the right to decide how much they shall give to the Lord belongs to them. They never think that God has anything to say in the matter. They act in the same way. God is ignored entirely, and they imagine they do wonders if they give anything at all. They think they

ought to be congratulated upon their liberality. The idea of obligation to God is not admitted into their thoughts.

Then they give what they give, when they are ready, not when God needs it. Their convenience or inconvenience in giving to the Lord is more of a consideration with them than God's need. That God has any say on this point is never entertained by them. They are so lost in their selfishness that God is ignored and forgotten on this point also. They continue in this kind of treatment of God, and all the time imagine they can be followers of Jesus, children of the Lord, and go to heaven when they die. They would feel insulted if they imagined that any one doubted the genuineness of their Christianity.

There will be a tremendous waking up on this point. Such conduct proves that there is no just conception of what consecration of self and possessions to God means. It is rank hypocrisy. Plain teaching is greatly needed in regard to this, or multitudes will wake up in hell. Selfishness is just as capable of damning souls as any other sin.—*Canadian Methodist.*

THE MISSIONARY AND THE BIBLE.

Those who had the pleasure of hearing Rev. Dr. John G. Paton lecture during his visit to this country, will recall the testimony he so often bore to the high place the Bible has in the heart and in the life-work of a true missionary. "The work of translating," he said, "is a work of prayer, in which we come very near to God, and feel the Holy Spirit working to help us to bring out for the people what we have found. The more we study the Bible, the less doubt have we about the inspiration

of it and all the truths it contains. And when we see that blessed word bringing thousands and thousands of savages to Christ, through the work of the London Missionary Society, the Wesleyan Society, the Church of England Mission, the American Board, and our own, when we see it producing such marvelous results, it does grieve missionaries to find men sometimes trying to shake the confidence of others in the inspiration of God's Holy Word. It may do for scholars to spend their time in that way, if they have no better way of occupying it; but we missionaries love the Bible, and it grieves us to the very soul to think that any one should attempt to shake the confidence of those who have no judgment. On our Islands we are troubled with none of these things.

"We can do nothing without the Bible. Oh, the power of the Scriptures! The people can read the Bible and ask us questions about it, and they will say, 'Is this your word or is it God's word?' and if we can say 'It is God's word,' there is a power exerted on the darkest minds."

OLIVE OR OLEASTER.

There is a counterfeit of the olive tree which naturalists called the "oleaster." It bears a close resemblance in many external features to the genuine tree; but it *yields no fruit*. Ah, how many such get out in the plantations of the Church! When I see a man taking up a large space in Christ's orchard and yielding not even one per cent. of godliness, I say, "There is an oleaster!" When I hear a professor of religion glib in the store or in the stock exchange and yet silent in the prayer room—ready to speak for anybody but his Saviour—I say, "Ah, what an oleaster!"

When I hear of a church member going from the communion table to the deals and the dickers of the party caucus, I say, "Behold an oleaster!" When I hear a brother pray glibly that he may "provide things honest in the sight of all men," and then send his customers away with sleazy fabrics or cheap adulterations, I think to myself, "You are as arrant a cheat as an oleaster." When a garrulous "sister" sheds tears under the pathetic stories of returned missionaries, and goes home to grind a dime out of an over-worked laundress, or to turn off a sick servant to languish or die in an attic, I want to whisper in her ear, "Madam, you may be fluent in your professions of holiness, but your oleaster bears 'nothing but leaves!'"

The growth of an olive tree may be slow, but it is steady and sure. Such is the growth of a fruit-bearing Christian. A solid, godly character is not to be finished up during a revival, or by the mere religion of Sundays and sacraments. Regeneration may plant the roots of grace; but the trunk of character is built up in the solid fiber of *Christ within the soul*, the boughs spread broadly to the sunlight, and in the face of all men the "tree is known by its fruits."—*Dr. Cuyler*

HE LEFT IT.

"They told Lord Erskine that a certain man was 'dead, and that he had left £200,000.' His Lordship replied, 'That's a poor capital to begin the next world with.'

What a failure was that man's life? He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand

result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000.

What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died.

What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world ever came out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only because he could not carry it with him. There was

not room enough in old Charon's boat for him and his £200,000.

If he had only 'converted' it, as the bankers say! And it was convertible into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone.

But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer.—*Christian Advocate*.

EDITORIAL NOTES.

—Recently we mailed to all subscribers in arrears for a year or more, friendly notices reminding them that their subscription to the *HERALD OF MISSION NEWS* had expired at such a date and asking them to inform us whether or not we should continue sending the paper to their address. We felt that nothing more was necessary to secure a prompt remittance. But only a few have replied, and we do not know what to think of those from whom we have not heard. We trusted them, we never for a moment doubted that, when reminded of their indebtedness, they would pay, and even now we refuse to question their integrity. What shall we do? We would like to have the money to help pay for paper and printing; only fifty cents from each one, but a considerable sum when multiplied by hundreds. What shall we do? We shall simply erase their names from the mailing list and forgive the debt.

—Attention is again called to the fol-

lowing appeal for money to meet the expense of remodeling the Lower House in Suadia:

At the last meeting of Synod the Board of Foreign Missions was authorized to take immediate steps to remodel and complete the Lower House in Suadia, as proposed in the following extract from its Annual Report: "The Lower House, which is regarded as the most suitable place for the girls' school, is 'one story high, covered with a hip roof of Antioch tile. It is proposed to take the roof off this house, remove the mud bricks from the walls down to the foundation, which is a most excellent one, and rebuild with good stone and add a second story,' according to a carefully executed scale drawing which the Mission has forwarded to the Board. 'The partition walls in the first story will be left standing as they are, with one or two unimportant changes as to doors,' and the same windows can be used. But the 'walls of the upper story, the floor, partitions windows and doors, and all the inside

work must be new.' While 'the roof seems to be quite good, some of the timbers will have to be replaced.' The Board believes that these proposed changes are necessary for the comfort of the missionaries and the efficiency of the work."—(See Minutes of Synod, p. 233, or *HERALD OF MISSION NEWS* for June, p. 122) The work on this building has been already begun and is well under way. The estimated cost of the proposed repairs and alterations is \$1,500, and we hereby appeal to the churches under care of Synod for the money required for this purpose. All contributions should be sent directly to the Treasurer, Mr. Walter T. Miller, Cotton Exchange Building.

JAMES KENNEDY,
President.

R. M. SOMMERVILLE,
Cor. Secretary.

Some one may say: "Here is another call for money." Yes: here is another call; and men are never so Christ-like as when cheerfully responding to such appeals. The frequent opportunities that are thus afforded of giving for the spread of the truth and the consequent uplifting of society are so many channels of spiritual life to ourselves and good to others. Very effectively does Dr. Herrick Johnson, of Chicago, state the obligations of the home churches in this regard. "The outfield," he says, "is becoming more and more exclusively the field of battle; the infield more and more exclusively the field of equipment. The outfield is the field of missionary aggressiveness; the infield that of missionary giving, preparing, and organizing. On the outfield the church is at the one conspicuous business of 'preaching the gospel to every creature;' on the in-

field the church is praying and planning, and studying how this business may best be done, and marshaling resources for its world-wide prosecution.

"Both fields must have our intelligent and increasing attention if the church is ever to 'make disciples of all nations.' 'Holding the fort' will not win battles a thousand miles away. But we will not 'hold the fort' long, if battles out on the distant fields are not won. Let us then, to-day, sweep the entire field of conquest and possession as we turn our eyes to the force, the work, the need and the opportunity."

—Attention is also called to the

FOREIGN MISSION CIRCULAR.

DEAR BRETHREN:

The design of this Circular is to remind you that the time fixed for lifting the collection for the Foreign Missions is at hand. It is not intended to be an appeal for money, but a simple statement of facts. We believe that you are fully alive to your individual responsibility to sustain this important branch of the Church's work, and, therefore, we do not urge you to give. Indeed we do not wish you to contribute at any time on impulse, or as the result of highly wrought appeals, but only after prayerful deliberation. What then are the facts? In the three fields there are at work four ordained ministers, three medical missionaries and six ladies. To meet their yearly salaries will require an aggregate sum of \$9,300, or nearly two-thirds of the Synodical appropriation. Then you must take into account the running expenses of the Missions, which amounted last year to \$5,416 in Syria, \$1,949 in Asia Minor, and \$537 on the Island of Cyprus, and you

may regard this as a conservative estimate for the current year. At the present time the Treasury is overdrawn owing to the unusually large drafts made on it for the outfits and traveling expenses of new missionaries. Add \$5,000 to the above total of over \$17,000, and you will have a fair idea of the amount of money that will be required to meet all demands on the Treasury to the close of the fiscal year in April, 1894.

Probably the young women of the church will pay the salary of one missionary, and the pastors that of another and the Elders that of a third out of extra-contribution funds. You may also deduct some \$1,500 of interest on invested funds; and there will still remain over \$18,000 to reach the Treasury through the ordinary channels.

We ask you to consider these facts and figures, and then make your offering to the Lord Himself. This will secure the full appropriation of Synod, in plate-collections, and the Redeemer will bless His Church.

By order of the Board,

JAMES KENNEDY,
President.

R. M. SOMMERVILLE,
Cor. Sec.

A copy of the foregoing Circular has been, or will be mailed immediately to each pastor, or in case the pulpit is vacant, to one of the Elders. We ask our brethren to set facts and figures clearly before the people under their charge. Would it not be well to preach on the subject a Sabbath or two before the collection is lifted, that the members of the several congregations may have time to think and pray before making

their offering? We need hardly say that the sermons should be full of missionary facts, and should give special prominence to the Claims of Christ, and the reflex value of Foreign Missions.

—A few days ago we received from Mr. James Scott, of Primrose, Pa., twenty-five dollars. This pays in full his contribution of five dollars annually for a term of five years towards the support of a foreign missionary. We hope to add to our list the names of all the Elders in the Church.

—We thankfully acknowledge having received from the Y. P. S. C. E., of the First Church, Newburgh, N. Y., through Miss Mary E. Wilson, the sum of Twelve Dollars and Fifty Cents, the fourth quarterly payment on a fifty-dollar pledge toward the school work in the Syrian Mountains.

—MISUNDERSTOOD SCRIPTURES.—This is the title of a volume from the pen of the late Rev. Robert Nevin, D. D., of Londonderry, Ireland. In a circular that Rev. Dr. Kennedy has kindly put into our hands, Mrs. Nevin writes: "It is well known that my late husband had for years past singled out for special study difficult and commonly misunderstood passages of Scripture, of which explanations are most frequently asked, and on which some of the most popular and dangerous errors are made to depend. On the preparation of these papers for the press he spent the last painful hours of his life, bequeathing them as a dying legacy to honest inquirers after the truth. To carry out his intention and desire I have assumed the great risk and responsibility of having them printed in the

neat and handsome volume which is now ready for distribution. As a memorial volume there has been added an excellent portrait of Dr. Nevin, together with a biographical sketch by Dr. Chancellor, and the funeral sermon by the Rev. Prof. Dick, M. A."

This is an 8vo volume of 275 pages, in full cloth binding, with gold lettering, and it is offered to subscribers in this country for 75 cents, postage included. Though not requested to act as agent, the *HERALD OF MISSION NEWS* will gladly order the book for any one wishing to have it, as a memorial of one of the most distinguished ministers of the Covenanter Church in Ireland.

—MISSIONARY LITERATURE.—The Fleming H. Revell Company, New York, 112 Fifth avenue and Chicago, 148 and 150 Madison street, have laid on our table the following volumes :

Foreign Missions after a Century. Rev. James S. Dennis, D. D. Price, \$1.50.

Sweet First Fruits. Translated from the Arabic, with an introduction by Sir William Muir, K. C. S. I. Price, \$1.00

The former is a volume of lectures delivered before the Faculty and Students of Princeton Theological Seminary, in the spring of 1893. The titles of the six lectures are: "The present day message of Foreign Missions to the Church;" "The present day meaning of the Macedonian Vision," "The present day conflicts of the Foreign Field;" "The present day problems of theory and method in Missions;" "The present day controversies of Christianity with opposing religions," and "The present day summary of success." The author, who was for twenty-three years connected

with the Syrian Mission of the American Presbyterian Board, has certainly succeeded in presenting "a realistic picture of the actual state of things" in the missionary world, and after reading the book, so attractively written, and so full of fresh and reliable information from many fields, one does feel like saying: "I have been to the front and know from personal observation the top and bottom facts of the whole situation" We cordially commend this volume. While we know it will eventually find a place on the shelves of the library connected with the Reformed Presbyterian Seminary in Allegheny, we should like to see it in the hands of every student and minister in the Church now. Pastors who do not buy such books are not thoroughly equipped for work.

The other volume is "A Tale of the Nineteenth Century." In his preface Mr. Muir says it is "a romance, but its framework is primarily designed to give scope and opportunity for presenting to the Moslem reader the proofs of the Christian faith, the purity and genuineness of our Bible, its attestation by the Koran, and the consequent obligation on Moslems to obey its precepts." It is the work of one who, born and brought up in one of the Eastern churches, cast aside its unscriptural teachings and accepted the Gospel in all its purity and simplicity. This little volume young and old alike will read with interest and profit. Buy it.

Take another look at the likenesses of our new missionaries and then send an order to the *HERALD OF MISSION NEWS* for the photographs. The group you receive will be rearranged and the photographs mounted on eight by ten card-board.